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Abstract:
Everybody loves to hate policy but as Luke (2001) points out, policy matters. Education Queensland recently prepared the final draft of its long awaited ESL Policy and Guidelines statement after over twenty years of providing immigrant children and adolescents with ESL–specific school-based instruction. This policy identifies the often unacknowledged work of ESL teachers and the nature and presence of their students as intrinsic to the business of education in a culturally diverse state with an internationalisation agenda. This particular policy (to which no funding has been attached by the state) can be considered in the way in which Luke refers to many policy texts: "interesting pieces of work…not without flaws and problems, ruptures and contradictions, speculations and risks" (Luke 2001:1).

Using critical discourse analysis (Fairclough 1989) as an investigative tool, this paper explores the discourses evident in this policy and the ways in which these are constituted through particular linguistic choices. Like many texts, particularly those from government sources, the policy and guidelines can be considered a hybridised text containing competing discourses. In the case of this policy, discourses of shared responsibility for cultural inclusion and productive diversity sit alongside more traditional discourses of student deficit or need. It is suggested that such discursive 'tension' presents a challenge for the discourses of cultural and linguistic heterogeneity prevalent in current educational rhetoric and practice but that such discursive tension and hybridisation may also produce new possibilities that can lead to change.

Introduction

Direct ESL instruction has been provided in Queensland schools for over twenty years yet until recently, no policy has existed that spells out how the Education Department (EdQ) proposes to cater for this particular group of learners. Recently, with more than 27 000 students in Queensland state schools using first languages or dialects other than SAE (Standard Australian English), EdQ commissioned a member of its Cultural Equity team to prepare a policy statement on successful educational outcomes for English as a second language (ESL) and English as a second dialect (ESD) learners. Called *Pathways to Success*, the policy is located within the context of a larger policy framework (eg Literate Futures, QSE 2010, Partners for Success) that seeks to annotate and respond to "the reality that there is not just one road to successful completion of schooling, lifelong learning [and] citizenship participation" (Pathways to Success 2003: foreword).

At the outset, it would be unfair not to comment on the constraints that surround the production of such policies. As Evans, Davies and Penny (1994) point out, using discourse theory in policy analysis has underplayed the significance of the constraints on policy making. In this case, the policy was produced in less than six months and the person charged with its production was not able to fully utilise a consultative process with teachers, academics and professional bodies. The policy maker also occupied a position that was under threat of existence at the time, a factor which must have influenced the way in which the text was approached by the educational apparatus as a whole. This leads one to ask questions about why this policy was commissioned and generated under these conditions at this point in time. These conditions say something rather negative about the priority Education Queensland places on ESL and Cultural Equity. At the time of writing this paper, the policy was still in final draft form.

Policy matters

Educational policy matters as it conveys to educators and the interested community the what, how and why of institutionally prioritised educational beliefs and practices. As an instrument of such communication, policy texts can be viewed as "the captured essence of values" (Ball, 1990, in Stevens, 2003). Values presented in policy documents are mediated by words (Taylor et al., 1997) and are therefore, by necessity, distilled or coalesced representations of much more complex positions and assumptions and value systems. Stevens (2003) suggests that critical analysis of policy relating to education is useful in order to make visible its possibilities and limitations. Moreover, Luke (2001) maintains that policy formulation, as a social practice, is by nature inherently contradictory and speculative. The purpose, then, of this paper is to investigate aspects of the ESL Policy and Guidelines (Pathways to Success) in order to identify a range of conversing discourses evident in the way the policy is constructed or produced through its language features. The analysis in this paper is based on the understanding that texts are instances of social practice and are therefore selected and organized syntactic forms whose "content-structure" represent and construct the ideological organization of a particular area of social life (Kress 1990). My interest in this paper is with the nature of the conversation between the discourses evident; what this might indicate about which discourse are currently available to draw on and how ESL learning is currently conceptualised and articulated by the state.

Theoretical framework

In this discussion, *discourse* is regarded as "language use, conceived of as socially determined" (Fairclough 1989:23; See also Lemke, 1995; Gee, 1996). Language conventions, this view argues, are not unitary and homogeneous but characterised by diversity and by power struggle. Discourse as social practice implies that :

1. Language is part of society not external to it;
2. Language is a social process;
3. Language is a socially conditioned process (by other parts of society). (Fairclough 1989: 24)

Language and society, then, are not detached from one another but rather share an internal and dialectical relationship. Linguistic phenomena are considered social phenomena of a special sort and social phenomena are in part linguistic phenomena. In this conception of language as social practice, values - as indicators of ideologies - are traceable in the wordings of texts. Wordings, therefore, can be unpacked to identify the ideological positions and investments they re/produce including the power relations they construct and the competing interests language can serve. Linguistic properties, Fairclough argues, are "extraordinarily sensitive indicators of socio-cultural processes, relations and change" (1995:4). The linguistic features are drawn on as a matter of (sometimes unconscious) choice but not chance, on the part of the author of the text. They serve a specific role in critical discourse analysis as proposed by Fairclough (1989, 1995). Properties of text (lexical and grammatical language features) are, then, traces of the productive process and also cues in the process of interpretation.

A basic tenet of Critical Discourse Analysis is the recognition that there is no single interpretation or reading of a text. Multiplicity of readings is increasingly becoming an established notion in many fields of text analysis and literacy education (Lemke 1995, Luke 1995, Gee 1996, Cairney 1995). The process of interpretation of any text, as Fairclough (1989, 2003) reminds us, needs to be articulated through the reflexive identification of one's *member resources* – assumptions, beliefs and subjectivities (Fairclough 1989). Both productive and interpretative processes involve interplay between the properties of the text and the range of member resources on which we draw when producing or interpreting texts. My interpretive resources as researcher impact appreciably on my analysis. As a former ESL teacher in schools, I bring knowledge of ESL pedagogy and assumptions about the practices of education systems as well as a certain skepticism about their espoused goals and actual effects. As a member of an initial reference group for this policy, I also bring a particular investment to this analysis regarding the eventual process and product. I had hoped for a more consultative process and greater representation of less conventional discourses. As an academic committed to language as social practice, I bring a theoretical framework loaded with a particular ideological agenda. These member resources (and others I have not articulated here) invariably impact on the way in which the wordings make meaning to me.

In terms of critical policy analysis, Taylor (1997) suggests that discourse theories, like those developed by Fairclough, enhance the scope of policy investigation in a range of ways. There is the more obvious focus on policy as texts or products of social structures but also in relation to policy making processes within broader discursive fields in which policies are generated and implemented. Policy making is seen, through a discourse theory lens, as a sphere of struggle over meaning "between contenders of competing objectives where language – or more specifically discourse – is used tactically" (Fulcher 1989:7). Similarly, according to Codd (1988), policy texts embody the outcomes of such struggles over meaning:

> Policy documents can be said to constitute the official discourse of the state (Codd 1985). Thus policies produced by and for the state are obvious instances in which language serves a political purpose, constructing particular meanings and signs that work to mask social conflict and foster commitment to the notion of universal public interest. In this way, policy documents produce real social effects through the production and maintenance of consent. (Codd 1988:237)

Common-sense assumptions, which are inherently ideological, may be thus sustained and endorsed in policy production. In terms of Critical Discourse Analysis, ideology is said to function most powerfully when it is undetected or invisible, as in notions of what is common sense. Naturalised discourses, of what is considered right and good and proper, are drawn upon unconsciously as well as consciously because they are available. However, new discourses, particularly in times of change are also available and this can lead to gradual transformation in what is naturalised, as texts produce and readers receive these new discourses (Janks 1997). The dialectical nature of the relationship between discourses and social structures means that it is not a one way process. Hence, this paper is interested in the discourses surrounding ESL learners evident in the policy, as an instrument of institutional practice, in terms of how these discourses might represent continuity of particular social practices and also constitute a platform for change.

Discourses of Education :

Cope and Kalantzis (2000) suggest that four archetypical forms of modern education exist: education by exclusion, assimilation, multiculturalism or pluralism. These can be seen as discourses as each is characterised by particular power relations, language use and other social practices. The first, the *exclusionist* form, means not being able to 'get in' or after getting in, failing. A variety of reasons contribute to the exclusion model and all pivot on the distance between the lifeworld of the learner and the institutionalised version of education on offer. One of the touchstones of this form include narrow understandings of literacy. The results of the exclusion form of education, which keys into larger patterns of exclusion, is that students end up doing certain kinds of work being certain kinds of citizens.

The second form of education that Kalantzis and Cope outline is that which enables the process of *assimilation.* Learners 'get in' and then succeed by transforming themselves in the process. This form is predicated on the notion that one can leave one's former lifeworld self/selves behind and become more resemblant of those lifeworlds closest to the culture of mainstream education.

Multiculturalism, as the third form of education, is a surface level recognition of the variability of lifeworlds but deep down you still have to make yourself over in the image of those lifeworlds closest to the culture of the institution. In this form, literacy can be done via developing special purpose strategies for "access" but only in so far as they are no more than short term adjustments, contributing to transformation in the direction of the lifeworld of power. Movement is from the margins to the centre thereby making this form of education a vestige of exclusionist practice.

Finally, Cope and Kalantzis argue that a fourth form of education exists in the form of a subtle but profound shift from superficial multiculturalism to what is known as *Pluralism*. In this model, the mainstream - institutions like education - needs to be transformed in itself. "Instead of representing a single cultural destination, a monolithic cultural position, it is a site of openness, negotiation, experimentation, and the interrelation of alternative frameworks and mindsets" (Cope and Kalantzis 2000:124). In this form, learning is not a matter of development but of expanding repertoire. Traces of evidence of these four forms, as discourses, will be explored through the analysis of the policy document.

Seeing multiple discourses as the norm:

CDA widely notes that particular instances of language use may draw on two or more discourse types. Of the many varied discourses available in society from which to draw, different texts privilege and also background different discourses (Janks 1997). Likewise, Morgan (1997) remarks that discourses 'argue' with one another as they work in relation to one another and that no person (or text) is completely circumscribed by one discourse. Discourses and practices of English language education, Morgan (1997) suggests, can be internally inconsistent due to the number of discourses that inevitably sit at the heart of English language education – all of which converse with each other and some of which compete/conflict for priority. Drawing on only one discourse type should be seen, Morgan (1997) argues, as limiting rather than the norm and any dialogue between discourses can be used creatively through a

combination of existing resources. Discourses of English language teaching are necessarily multifarious and shifting. The friction caused by this is what makes "the possibility of changing the balance of our affiliations to this discourse or that" (Morgan 1997:3 ; See also Bakhtin 1986 [1]). As a discipline in its own right and as an adjunct to the teaching of mainstream English in schools in Queensland, ESL teaching and planning has refracted a range of discourses in recent times and will continue to do so. This policy seems to be no exception.

A critical reading of the policy

As a method for deconstructing and critiquing the meanings that come to constitute the way social relations work, CDA strives to make apparent the ideological investments within particular ways of using language and the relations of power that underscore them. The kinds of questions that must be asked of a text within a critical framework (Fairclough 1999) include: whose representations, whose gains, and what social relations do the representations draw people in to? What is silenced and omitted? What are the ideological effects of this and what alternatives exist? It is this critical analysis of text and context that has become one of the most influential critical approaches to text in applied linguistics (Pennycook, 2001). CDA (by no means a unitary method – cf. Titscher 1999) in this paper, takes up Halliday's framework for describing language (1987, 1994), and puts it to critical use. The following figure demonstrates the systems of choice that functional grammarians, such as Halliday, suggest language users draw on in order to create texts in any given situation.

See Appendix 1. Figure 1. 'Systems of choice'.

Using Halliday's systemic functional linguistics as a framework for analysing and discussing language, both the ideational (field) and interpersonal (tenor) functions of the policy text can be identified through close analysis of the linguistic choices made. Elements of the text are systematically described, interpreted and explained, in order to demonstrate how the policy creates certain representations of both participants and knowledge about ESL teaching and learning and how they establish particular power relations and social identities within ESL teaching and learning. Among other language resources, representations can be ascertained through analysing the text according to various functional grammar categories: participants (who or what), processes (verbs) and attributes (adjectives). Relations can be identified via analysis of the use of modality, particular verb moods and vocabulary choices. Functional Grammar, then, is used in this critical analysis of the policy text as a mediating tool to enable identification of discourses and to leave a visible research audit trail.

One aspect of Halliday's framework that helps identify the way in which a topic is represented is **transitivity** or the types of processes (verbs) chosen (See Fig 1, column 1). Transitivity is, as Halliday describes it, the "goings on" of doing, happening, feeling and being as powerful conceptions of reality (Halliday 1985: 101). Along with participants, attributes and circumstances, the transitivity system helps to encode the ideational content of the text or the subject matter and ideas expressed by the text. Halliday suggests that "transitivity specifies (six) different types of processes that are recognised in the language and structures by which they are expressed (1985:101). These six types are as follows:

Notes: 1. Bakhtin proposed the idea that texts/ utterances can contain in them elements of more than one discourse, thus producing new possibilities, which, if taken up by other speakers, can lead to change

Types of doing: **Material processes** (actor + goal)
Doing and creating. Eg drives, takes, manages..

Saying : **Verbal processes** (sayer + what is said (+ receiver))
Eg says, suggested, shouted..

Sensing : **Mental processes** : sensor + phenomenon
Feeling (eg angry, mournful) ; Thinking (eg think, know, interpret)
and Perceiving (eg saw, noticed, stared at)

Being: **Relational Processes**
Being : Identifying eg. *x* is *y*
Having: Attributing eg. *x* has *y*

Types of behaving: **Behavioural processes**
Physiological (breathe, sleep) and Psychological (smile, laugh)

Things that exist or happen : **Existential Processes**
Eg. The world is round. There was a man at the door

Fig 2. System of transitivity in the clause- 6 types of processes.

As mentioned earlier and as Janks (1997) notes, as members of society we are constituted in and by the available discourse and that they speak through us, often without our conscious knowledge. Because transitivity is a complex encoding of the field or topic of a text, automatic to competent language users, it is not easily seen by readers or purposefully employed by writers. It is therefore useful for identifying discourses that represent commonly held assumptions about what different participants, as represented in the particular text in question, are allowed to do in the world. Other linguistic features like attributes (adjectives and adverbs) or nominal groups (nouns) can be more deliberately exercised or carefully avoided, as they appear to have been in this policy text. Transitivity, Janks (1997) suggests, is much harder to intentionally disguise.

Analysis:

Fairclough (1989, 1995) indicates that CDA has multiple points of entry as long as the three dimensions of text analysis (description), interpretation (processing) and social analysis are accounted for. This discussion uses text analysis as its starting point and offers interpretation and social analysis in the process.

Due to the constraints of this paper, the analysis presented here is not exhaustive. It concentrates on the wordings relating to two main participants throughout the text: ESL/ESD students and subject English. Firstly, it examines the dominant transitivity evident in the statements about the students, exploring what kinds of processes they are 'allowed to' partake in/exercise. Statements about English as the learners' task are then analysed for the possibilities and omissions they suggest about English, identifying and challenging some assumptions about the role and value of Standard Australian English for ESL/ESD learners.

Constructing the learners:

Fifty-one statements pertaining to the learners were identified and transcribed from across the relevant fourteen pages of the policy. These statements were then analysed for how they constructed the learners through the choice of processes attributed to the learners. The pattern that emerged is summarised in the following figure:

See Appendix 1, Fig 3. Transitivity patterns in statements about the students

A note of caution is necessary here regarding the application of SFL. Mechanical or literal use of SFL will yield certain results. However, it is not always an easy task to identify the process as one or the other, particularly in regards to words like "learn" or "learning" even in the context of the whole sentence or paragraph or text. Such choices could be either mental or material depending on the assumptions the author brings to the text. Likewise, "participate" or "negotiate" could imply verbal processes, however, explicit mention of verbal processes such as "say" or "talk" or even "contribute", suggesting a greater degree of verbal input on the part of ESL learners are not evident in this text. This raises a challenge for researchers using this as a tool for analysis. The figure in Appendix 1 indicates a choice where I was unable to clearly ascertain which was which and I have allowed room for movement in my analysis, interpreting a pool of examples rather than isolated instances.

By far the most frequently occurring process is the material one (appearing 27 times) suggesting the learners are busy, active and possess a degree of agency. This suggests a relatively standard, common sense and certainly valid view of these learners. Likewise, the next most frequently occurring process in relation to the learners are the relational processes: nine identifying who or what the students are and seven attributing certain qualities or characteristics to them. The discursive 'work' of these processes lies in their role in delimiting or shaping who these learners are. Some examples include:

1. "are still in the process of developing competence in English so they can achieve their academic potential" (p.5)
2. "are students who are not yet able to achieve their full potential because they need to become more proficient with English" (p.7)
3. "need to know explicitly how classroom learning is organised so they can take part in lessons actively and thus maximise their formal and informal learning opportunities" (p 18)

The manner in which these students are defined here suggests a traditional view of ESL learners who lack specific knowledge and *cultural capital* required for success at school. The discourse here is indicative of Cope and Kalantzis' first form of education where there is distance between the life-world of the learner and the institutionalised version of education on offer. While this may be taken to be common sense by many of us who work in this field (remembering that common sense comes to be such through association with powerful disourses), the students here are constructed by these particular language choices as having certain deficits. They are defined here in terms of what they cannot do (no..2) and in terms of what knowledge they lack and need to adopt (i.e no. 3 - how classroom learning is pre-organised) in order to exercise their agency. [The version of 'English' referred to here and its significance will be discussed in a later section.]

However, the document is also careful to construct students in alignment more current notions of bilingual and rich two-way exchange between native and non-native speakers. The learners are defined also as bringing to the learning process certain home language and culture attributes hinting at a pluralist, productive diversity position. For instance : "the distinctive and complex task of the ESL learner requires that they engage (consciously or unconsciously) in rigorous academic and linguistic processes, as they draw on their home language resources, to negotiate dialect, register and semiotic difference, code switching, inter-languages and hybrid cross-cultural discourses" (p. 18). Recognition of the variability of life-worlds here suggests a discourse of multiculturalism, as Cope and Kalantzis define it. Given their infrequent appearance in the document, these properties and skills appear to only be loosely framed as central to the learning process. Statements such as: "Students will approach the task of learning (Standard Australian) English in different ways depending on the language and literacy resources they bring into their new educational context. " (p. 17) imply that the learners' backgrounds are viewed as assets to the process of learning SAE but only as contributions to the transformation from marginal to central, thereby suggesting a more superficial multicultural discourse of education. The task of learning SAE is foregrounded against any discourse relating to diversity.

The third transitivity process most frequently occuring in the text is that of mental performance. Of the fifty-one processes, only nine thinking mental processes are used for the students. It could be argued that a policy document is not the place for naming the specific mental activity of these students. Mental activities are usually articulated within lists of learning objectives in school based curriculum documents. Yet, if transitivity is, as Janks suggests, a less conspicuous trace of how things or people are constructed by texts, then it is interesting to note the relative absence of mental processes afforded to these learners in this historic document. Drawing on the range of available discourses, of which some will circulate more powerfully than others, the text producer makes choices about how participants may or may not be constructed. All texts are made up of conscious and unconscious choices, influenced by traditions as well as more current practices and positions that all end up doing particular types of discursive work.

From the overall analysis of the transitivity relating to the learners in this policy, it appears as though the policy draws on a range of commonly held assumptions as well as some newer rhetoric and contemporary discourses as it constructs ESL/D students. Evidence of more contemporary notions about language education are evident but to a lesser degree, thereby indicating discursive tension and slippage. Such inconsistency, as noted earlier, is not atypical of policy texts. What is possibly more significant than this slippage per se is what such a range of discourses reflects in terms of where ESL education is situated at this point in time and also what encouragements such a range provides for those reading this policy to take up or, indeed, contest.

Constructing English as the task at hand

In analysing the second major participant in the text, subject English, the statements about English as a subject of study were extracted from the text. These are:

- 'the simultaneous challenges to continue their learning, to learn English, to learn about English, and to learn through English' (p. 4)

- ‘rigorous academic and linguistic processes’ (p.4)
- ‘English literacy’ (p.4)
- ‘Standard Australian English’ (p.5)
- ‘the challenges of continuing to learn while they are learning English’ (p. 7)
- ‘their task is simultaneously to learn, learn English, learn about English and learn through English’ (p. 13)
- ‘academic English that is required for success at school’ (p. 13)
- ‘oral English’ *(elaborated on as “sounds, intonation and rhythm” (ie phonology only)* (p.17)
- ‘reading, writing, viewing and shaping’ *(elaborated on only as script competence:decoding level)* (p.17)
- ‘the task of learning English’ (p. 17)
- ‘conceptual, cognitive and literacy development’. (p.17)
- ‘academic literacy tasks to a standard equivalent of that of their English speaking peers’. (p.17)
- ‘the distinctive and complex task of the ESL learner’ (p.18)
- ‘purposeful literacy events and activities involving code-breaking, making meanings of multi-modal texts, using texts functionally and analysing them critically’. (p.18)

A limited range of possibilities and encouragements regarding English study exist in such language choices. Firstly, the use of the participant ‘*task’* (mentioned three times above) in relation to English suggests a view of language learning as somewhat arduous, like a cheerless duty or commission. This narrow understanding of language learning is accentuated by attributes (adjectives) such as ‘rigorous’, ‘academic’, ‘complex’, and ‘cognitive’ and the related participant ‘challenges’. These word choices frame up a particular view of English as a subject of study - one that reflects a predominantly cerebral, academic, linguistic literacy in the singular. The notion of *multi*literacies, more commensurate with a pluralist model of education, is absent though perhaps hinted at in the final statement (p. 18) referring a broader range of literacy practices that draws on Luke and Freebody’s (1990) model. Additive bilingualism (Cummins 1989), whereby learners add to their repertoire of linguistic resources rather than replacing existing versions of language with more powerful ones, seems conspicuously absent from these wordings. Coupled with the comparison to the standards of their English speaking peers (p.17), the discourse of the superficial multiculturalist makeover emerges.

The version of ‘English’ referred to here is explicitly defined in the policy as Standard Australian English or SAE. (page 5 -Section 1, Intro). While learning SAE does give the learner some life chances they would otherwise not have, Fairclough (1995) challenges assumptions widely held about the value/effects of SAE. The first assumption is that schools can help iron out effects of social class and equalise the cultural capital of access to prestigious varieties of English. It is too easy to exaggerate the capacity of schooling and language education for social engineering, according to Fairclough, and wordings such as these contribute to this hidden agenda. Secondly, Fairclough argues that there is little sense in passing on prestigious practices and values (eg SAE), thereby legitimising them and the asymmetrical distribution of cultural capital they bring, without developing critical awareness of them. Only once, in the range of statements above, does the document refer to the critical analysis of language as being part of the business of English study. Thirdly, elevating the standard variety (SAE) as the central focus of language study, as these statements suggest, demotes other varieties even though the document notes elsewhere that these varieties are brought to schooling and are valuable. Discussion of language varieties as part of the study of English is absent here, suggesting this diversity is only secondary to the business of being inducted into SAE.

In conclusion: Competing discourses in context

The policy, as the first ESL policy of its kind in EdQ, occupies an important place in policymaking in education in this state. It reflects the nature of policy as speculative, evolving and filled with discursive tension and the nature of all texts as complex representations and constructions of social practices, their attendant ideological positions and power relations. The discursive terrain traversed in this analysis of this text demonstrates the complexity of the ESL field and the range of discourses of learning and teaching that are available to be drawn on and that currently influence our responses to students from other language and culture backgrounds. The policy raises an important question posed by Janks: "How does one provide access to dominant forms (of language use) while at the same time valuing and promoting the diverse languages and literacies of our students and in the broader society?" (Janks 2000:176). Permeated with traditional discourses of deficit and 'access' language teaching/learning and punctuated with discourses of productive diversity, the policy as advocacy of state values, provides an invitation for ESL educators to engage "the possibility of *changing* the balance of our affiliations to this discourse or that" (Morgan 1997:3, my italics).

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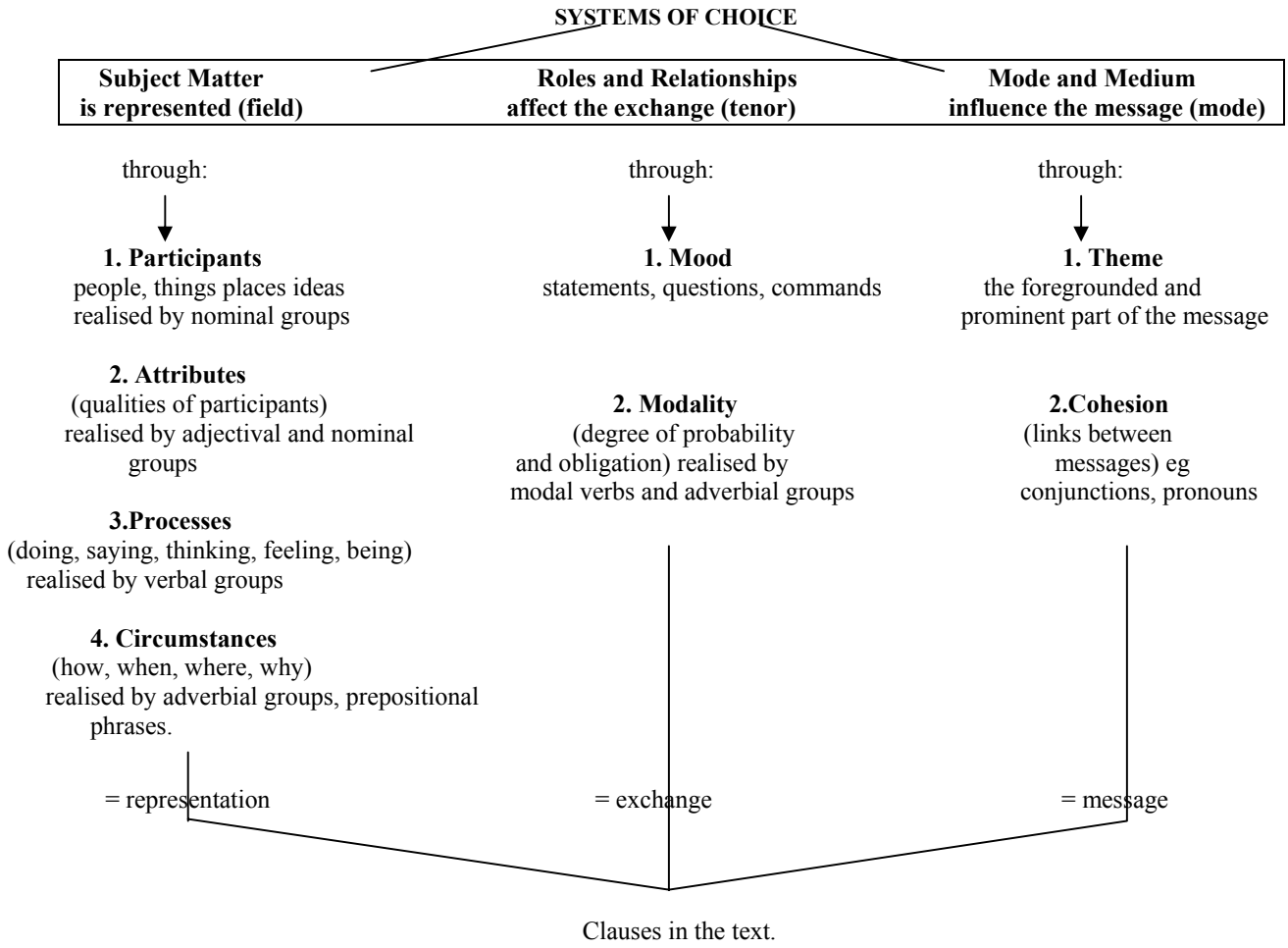
Appendix 1 Figure 1



Appendix 1 Fig 3:

Activity (n=51)	*Process*	*Page of original doc.*
Enter	**material/behavioural**	**4**
Participate	**material**	
Bring	**material**	
Are faced with	**relational attributive (passive)**	
Develop	**Material/relational attributive?**	
Are learning	**Mental/material**	
To participate	**Material**	
To Maximise	**Material**	
To Extend	**Material**	
Will have	**Relational attributive**	**5**
Enter	**Material**	
learning	**Mental/**	
adding	**Material**	
are still in the process of developing	**Material/relational attributing**	
can achieve	**Material**	
are developing	**Material/relational attributing**	**7**
to participate	**Material**	
to maximise	**Material**	
to improve	**Material**	
to extend	**Material**	
are	**Relational identifying**	
are not yet able to achieve	**Relational identifying**	
need to become	**Relational attributing**	
enter	**Material**	
are faced with	**Relational identifying**	
may acquire	**Material**	
will take	**Relational identifying**	
are	**Relational identifying**	**9**
must have	**Relational attributive**	**13**
to access	**Material**	
is..	**Relational identifying**	
to learn	**Mental**	
may take	**Relational identifying**	
to acquire	**Relational attributive**	**17**
need to acquire	**Relational attributive**	
are developing	**Material**	
may be engaging	**Mental**	
are having to learn	**Mental**	
will approach		
continue to develop or continue to use	**Material** **Material**	
to interact		
to extend		
will take	**Material**	
to perform	**Material**	
are best served by	**Relational identifying**	**18**
engage	**Material**	
draw on	**Relational identifying**	
to negotiate	**Mental**	
need to know	**Mental**	
(ought to) be engaged	**Mental** **Mental**	